

as proof they state that the chapter entitled " Pāsāvinōchānāpādālām " of the Rourava Agama of the Sanskrit Sivagnana Botham is a translation from the Tamil Sivagnana Botham. But the commentary on the second sutra of Sivagnana Botham by Sivagnana Swamigal starts with Advaita abruptly as an axiomatic proposition, and it is clear from internal evidence that the Sanskrit Sivagnana Botham is the earlier of the two. While the Rourava Agama of the Tamil Sivagnana Botham is thus copied from Sanskrit, it is extremely improbable that the Pāsāvinōchānāpādālām alone of the Sanskrit Sivagnana Botham should have been, as alleged, translated from the Tamil Sivagnana Botham. The date of Sivagnana Botham by Meikanda Deva may however be fixed as 1200 A. D.

Saiva Siddhanta has some distinctive features. While the other systems merely refute what is contained elsewhere as unreal, Saiva Siddhanta takes within its fold the principles common to itself and the other system. Again, unlike the other systems, it is not based on Sruthi or perception but proceeds only on the basis of inference. Sivagnana Botham means the sastra that inculcates the truth of the Agamas by discerning the principle common to all of them, i.e., that leads to the correct apprehension of the qualities of Pāthi, Pāsu, and Pāsām.

The teaching of Sivagnana Botham is shortly this ; God, senses and soul exist. God can only be known by revelation. Soul is the connecting link between God and the senses. Through the due performance of Sariyai (tapas with leg), Kriyai (tapas with hand), and Yogam (tapas with mind) in previous births, the Soul realizes its true state and gives up its connection with the senses and adheres to God. Knowledge of God is attained by shaking off Malam (dirt of ignorance) by meditating on Panchakshara (i.e., the Five Letters composing the word Namasivaya) and by merging of the individual self into Brahman. By ceaselessly pursuing this course the devotee becomes a Jivan Mukta.

S. SANKARANARAYANA.

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